



Rasulullah ﷺ Ki Dawat Kya Thi?

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Rahe Amal Hindi se lipyantaran kiya he.

‘Note:- Hadees ki Rivayat ka khulasa he.’

Bismillahirrahmanirrahim

{1} Bukhari ki rivayat ka khulasa:-
Hazrat Ibne Abbas (rd) se rivayat he ki Harkal ne Hazrat Abu Sufiyan se puchha, ki ye adami (Hazrat Muhammad ﷺ) tum se kya kehta he? Hazrat Abu Sufiyan ne javab diya ki ye adami ham se kehta he ki Allah ki bandagi karo aur iktidar aur farmaravai me kisi ko sharik na thehrao aur tumhare baap dada ka jo akida tha aur jo kuchh karte the use chhod do, aur ye shakhs ham se kehta he ki namaz padho, sachchai apnao, paki ke sath zindagi guzaro aur silarehmi karo (yani rishtedaro ka khayal rakho).

Ye ek lambi hadis ka tukda he jo hadis Harkal ke nam se mashur he, uska khulasa ye he ki rome ka badshah Harkal baitul mukadis me tha ki Rasulullah ﷺ ka dawati khat usko mila, tab usko talash huvi ki koi shakhs mile aur usse jankari hasil kare, ittifak se Hazrat Abu Sufiyan aur unke kuchh sathi mil gaye Harkal ne unse bahut se savalat kiye jin me ek saval ye tha ki is Nabi ki dawat ki buniyadi baten batao. Hazrat Abu Sufiyan ne bataya ki vo tauhid ki shiksha deta he kehta he ki sirf ek Allah ko mano, sirf vohi he jis ki hukumat asmano aur zamin par he, upar ki duniya ka bhi vohi intizam karta he aur is zamin ka intizam bhi usike hath me he, hukumat aur intizam (prabandh) me na to kisi ko usne sazi banaya he aur na hi koi apne jor aur asar se sazi ban sakta he, aur jab aisa he to sajda sirf usike liye hona

chahiye har tarah ki muskilo me sirf usise madad maangni chahiye, usi se muhabbat honi chahiye, aur usiki upasna (itaat) honi chahiye.

Baap dada ne shirk ki buniyad par zindagi guzarne ka jo nizam banaya he use chhod dena chahiye.

Isi tarah vo ham se kehta he ki namaz padho aur sachchai apnao, kehne me bhi aur karne me bhi. Aur izzat aur pavitrata ko hath se na jane do, aise kaam na karo jo insaniyat ke khilaf he, aur bhaiyo ke sath achchha suluk karo sab ek maa baap ki aulad he aur sab ek dusare ke hakiki bhai he.

{2} Muslim, Riyazus Salihin rivayat ka khulasa

Ambiyaai Dawat: Amar Bin Abasa (rd) farmate he ki me Rasulullah ﷺ ke pas makka me aap ki nubuvvat ke shuruati zamane me gaya, mene puchha ki

Aap ﷺ kya he? Rasulullah ﷺ ne farmaya ki me Nabi hu, mene kaha ki Nabi kya hota he? Rasulullah ﷺ ne farmaya muze Allah taala ne apna Rasul (safir) bana kar bheja he.

Mene puchha kya sandesh dekar usne aap ko bheja he? Aap ﷺ ne farmaya muze Allah taala ne is garz se bheja he ki me logo ko silarehmi ki shiksha du aur murtiyo ki puja karni band kar di jaye, aur Allah ki tauhid ko apnaya jaye aur uske sath kisi ko sharik na kiya jaye.

Ye hadis bhi Nabi ki dawat ki buniyadi baten batati he, Aap ﷺ ne apni dawat ko thode se shabdon me samet kar bayan farma diya ki meri dawat ye he ki Allah aur bando ke sambandh ko sahi buniyado par kayam kiya jaye, bande aur Allah ke talluk ki sahi buniyad tauhid he yani Allah ki hukumat me kisi ko sharik na kiya jaye aur sirf

usiki ibadat ki jaye, sirf usiki upasna ki jaye aur insano ke bich sahi talluk (sambandh) ki buniyad barabari aur ek dusare ke sath hamdardi ki he yani ye ki tamam insan ek maa baap ki aulad he aur vastav me ye sab aapas me bhai-bhai he, to unko ek dusare se muhabbat honi chahiye aur unke dukh dard me unka hath batana chahiye besahara aur lachar bhaiyo ki madad karni chahiye.

Kisi par julam ho raha ho to sab ko zalim ke khilaf uth khada hona chahiye koi achanak kisi afat ke chakkar me aajaye to har ek ke dil me thes uthni chahiye, aur usko afat se nikalne ke liye Daood padna chahiye.

Ye do buniyade he Ambiyaai dawat ki, ek vahadat e ilahi yani tauhid, dusari vahadat e bani adam, yani rahmat e amma, yaha ye baat samne rakhni he ki asal chiz to tauhid he, aur dusari

buniyad to tauhid ka lazimi takaza he. Jo Allah se muhabbat karega vo uske bando se bhi muhabbat karega kyonki Allah ne bando se muhabbat karne ka hukam diya he.

Bando ki muhabbat aur khairkhavahi ke jaha aur bahut se takaze he vaha ek takaja vo bhi he jise irani sipahsalar ke samne Hazrat Mugira Bin Shuaba (rd) ne islami dawat ka matlab aur nabiyo ke bheje jane ka maksad batate huye bayan kiya tha, unho ne irani sipahsalar ki galat fehmi dur karte huye kaha ki “ham tajir log nahi he, hamara maksad apne liye nayi mandiya talash karna nahi he, hamara maksad duniya hasil karna nahi he, hamara maksad akhirat ko hasil karna he ham sachche dharm ke manne vale he aur uski dawat dena hamara maksad he” is par usne kaha ki vo sachcha dharm kya he uska parichay

karao to Hazrat Mugira (rd) ne farmaya tarjuma- yani hamare deen ki buniyad aur markazi nukta jis ke bagair is deen ka koi juz achchhi halat me nahi rah sakta, ye he ki adami gavahi de ki Allah ke siva koi ibadat ke layak nahi he (yani tauhid) aur ye ki Hazrat Muhammad ﷺ Allah ke Rasul he (yani risalat) aur ye ki Allah ki taraf se aye huye kanun (quran) ko apnaye.

Irani sipahsalar ne kaha, ye to bahut achchhi shiksha he kya is dharm ki aur bhi shiksha he? hazrat Mugira ne kaha ha is deen ki talim ye bhi he ki insan ko insan ki bandagi se nikal kar Allah ki bandagi me dakhil kiya jaye.

Irani sipahsalar ne kaha ye bhi achchhi shiksha he, kya aur bhi kuchh ye dharm kehta he? Mugira (rd) ne farmaya is dharm ki shiksha ye bhi he ki tamam insan adam ki aulad he aur sab aapas me hakiki bhai he.

Ye he sachche dharm ki buniyadi dawat jis ko sipahsalar rustam ke samne Hazrat Mugira (rd) ne pesh kiya.

aur ussi sipahsalar ke samne ise majlis me Hazrat Ribai Bin Amir ne islam ka matlab in shabdon me bayan kiya (Al Bidaya Vannihya, jild 7/39) Allah ne ham ko ye kam sop diya he ki jo log chahe ham unko insano ki bandagi se nikale aur Allah ki bandagi me dakhil kare aur tang duniya se nikal kar vasi duniya me laye aur zindagi ke zalimana nizam se nikal kar islam ke adal aur insaaf ke saya me laye.

Allah ne hame apna deen dekar insano ke pas bheja he taki unhe Allah ke deen ki taraf bulaye.